

Record #9
M-238
Side I

M-238 qa ~~11~~
Wednesday, 9/27/61 (cont)

.....to it compare then the possibility of having feelings of the rainbow, having the spectrum of your feelings or do you have just a little bit in the red and perhaps a little in ultra-violet. As far as the mind is concerned, I am afraid it is a very, very small part of although it usually occupies a tremendous amount because we think that we are. I have my doubts about it, and I will say it is simply your experience to find out if you can reason. I would like, anyhow, to learn how to think in an original way and I would like to find how, if I formulate, If I use someone else's thought or do I use my own. And I must come to the conclusion if I am honest that I really live by association practically all the time, and something I would consider original is classifiable a very small category of people of what are called a genius or someone who invents. And even at that it is questionable if anyone who invents is original. For I don't know how much they have read before and how much they have heard from someone else and what conclusion they have come and whether it is an independent judgement or if it is something they can find by combining a variety of different impressions from somewhere else. I am afraid our mind, although it is sometimes quite facile and, of course, can also be brilliant, slow, fast,

whatever it may be, a mental capacity for that what we call thoughts and at most these thoughts we have about life are associative. ~~Then~~ These associative thoughts are, of course, not thoughts, they are " ", that is, they are borrowed, they are not original and they certainly, as far as I can see, they don't belong to us---they belong to someone else, and depends a great deal on what kind of conditions I have lived in, and what civilization I belong to, what I really think, and what I think during the day. For that reason I say that man is incomplete and that he is not together with that.

I immediately say that man could develop if he only knew how. And, therefore, certain questions which are now insoluble might become solvable if he had an apparatus with which he can think better---that is, in a better way---and an apparatus, also, that I call my emotional center which really can function as far as the ranges of my possible emotions are concerned all over the place from red and infra red to ultra violet. Perhaps it is that that I think and realize that this is man. In the second place, I think you have to realize that man is also a machine. I hate to use that word because it conjures up immediately something like a typewriter, and, of course, we don't believe man is like a typewriter. And a machine has a very

strange connotation because it has no life. Whereas at the same time mankind has certain life and there is no denying it. So, the comparison with the machine is not right. When I say that man's actions are mechanical, then perhaps I am getting closer, because I will him, and in that is included a variety of different ways---the way I behave in the form of habitual movements, habitual thoughts, habitual feelings, and I will agree quite easily that I have acquired habits, and I will try to find out how they aid me or prevent me from living the way I want to live.

Perhaps that is true. I think for on earth, habits are very, very useful, and particularly when they are habits where I don't have to use my ~~mind~~ head so that my body can assume certain things to do all by itself without even paying any attention to it. For a little while I think it is very smart because I think then in that way I become quite dexterous and that I am really quite capable of doing things better than someone else because I have a a certain feeling or hunch or something that gives me a certain form of knowledge which someone else hasn't got, and because of that I distinguish myself and I think that I am much better than the rest. I think we all also have to revise, more or less, what we understand by that, because if I am habitually doing certain things, that is, with my body, it certainly means that my body is the only thing acting, and my feelings or my mind does not take part, and from the

standpoint of all-around man or harmonious developed man it is idiotic to think that I could function correctly when only one part of me is functioning

It is logical to assume

a certain form of mental capacity then as a result of my thoughts my feelings and actions correspond to that what I think. Now, if I try to make a distinction between what is really mind, what is my intellectual capacity, and what is my feeling, and where is my body, where does one begin and where does one end, then I don't think I can make a very sharp distinction. Take, for instance a feeling-~~xxxx~~ Any feeling I have---it doesn't matter what it is---

I know what it means to have a feeling of charity, love--- things of that ~~xxxxxx~~ type. If I do have that and I

feeling toward someone, I do not know if anyone can have a feeling by itself without having the body involved, for immediately when I have a feeling, not only that I will express it quite easily my mind will start to function and formulate whatever my feeling is, but also that I will be impelled practically to have certain actions corresponding to the feeling. And even if it is not an action, I will have within my body a certain tension of muscles which belong to my feeling.

function independently of the other two centers, I think it is quite wrong to think that I can do it.

questionable it is necessary for each center, as we call them, to function independently. I say it is questionable, because I really don't know enough about it. Although theoretically I can prove that if one can function independently from another that then there is the possibility that they could function the way they ought to function, that then there is a possibility that they could combine and function harmoniously. And perhaps that is the aim. That is the aim, at least that is worthwhile investigating and in trying to find out if

I know that my relaxation at moments when I sleep physically that the centers are not as yet connected as they are during the day, and, therefore if I want to look for a possibility of understanding myself

for thinking or feeling or doing that there is something in me that must correspond to

from which I will begin to combine them---the centers--in the proper way so that it is not a waste of energy.

This is another point. Do I waste energy in my ordinary life? Again, you have to experience it yourself, to test it---you have to find out for yourself.

Test

movements, for instance.

Are all the movements necessary for what you do.

Many movements that are completely unnecessary and of no
If you want to emphasize certain things in an argument I doubt if you can do very much without using your hands. If you have a certain feeling or even a thought I don't think you have that kind of a poker face

the question of feeling by itself or unnecessary feelings while I am afraid

lenient

we are concerned with

so many things that are absolutely not our own business and about which we can't do anything and

practically and after a little while we are exhausted thinking about the affairs of someone else where we are really not concerned. As far as thoughts are concerned, I am sure we all know we have many many unnecessary thoughts. I am trying now to limit certain things that are not necessary in order to speak

and therefore what is necessary for ourselves not how far we indulge in a variety of things that are not necessary at all and don't belong to us, in which I see if I want to become a certain kind of a man that I aspire to during the day in that direction, or do I indulge in a variety of things I should not indulge in

a measure and it is exactly that we do not have a measure that we have so many questions. Now what is this question of doing? What is this measure? What is it we really want? And what is it that we in our life think is necessary to strive for, and what is the reason for our lives as such?

These are deep philosophical questions, and not something we can solve easily. It has to do with a mode of life. It has to do with a certain attitude of wanting to live in a certain way and also to follow certain precepts of ourselves so that we are---if we ever die---we are not ashamed of dying.

Perhaps we don't ~~have to die~~ have to die, although we die physically. We will die in many ways already before we actually die. We will die with our heads. we will die with our feelings more and more as we become older we will exclude a variety of things that really we don't like and we don't want and we become very narrow in our limited viewpoint of life. It is not necessary to be that become that I really want to live, young or old, I must realize that in my life certain things must come to the foreground for which I am responsible and the responsibility I am willing to take and then included in that responsibility

take charge of certain responsibilities I have

a certain obligation I have

the fact that I accept my life as it is in the way that it has been given. Maybe it has not been given. Maybe it happened. Maybe it is something that I really can think? and for which I can even hold my mother or father responsible. The fact remains that I now many time consider myself a human being breathing, having a blood circulation, and having certain forms of life and that what I now want to endure? that is, if I am in danger

I have to keep my life, I have to protect myself. This tendency on the part of myself in/^{not}wanting to be endangered, otherwise you might lose your life,

it means there is something in me that considers life important. How important? What do I want to do with it? Why do I really want to live?

But if you look at it from the standpoint of wanting to obtain from these ideas something that will help you to be better in life in general, I mean by that, you will maybe make a little more money or that you will be kind hatred, and things of that kind, all it will do is to give you a certain understanding. But when you emphasize a certain form which it could take, that you think that your life could be ideal in one way or another, I'm afraid you're placing the accent on the wrong side. The aim of Gurdjieff is to become objective to oneself. It is an aim to become conscious. It is an aim to try to see myself as I really am, to make this objectivity of myself in such a way that I will not, if it is an intellectual one, I will not have any interference of my feeling. And that I will not be forced to any actions through my physical body. I mean by that, that if I try to see myself as I really am, that is, that I will accept that what I am at the present ~~moment~~ time. And that is, that I do not want to judge myself and I do not want to become responsible for myself in whatever I am. And naturally I must introduce something of the mechanicality of which I have not been responsible because influences from the outside, influences from education, from a variety of different sources, also from myself after I have recieved such influences in my brain or feelings in my heart, afterwards trying to juggle them around and try to (?face them). All of that has made out of me a certain picture. And for that picture I am not responsible, because nothing was done to me that I really did myself. It was constantly as if I (?was) a piece of paper that was written on by a variety of things outside of me. And that what was in me has already been conditioned to continue to write so that at the present time, I find

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myself completely written up, as it were, without anything that is of my own. Again you can question that statement. You may not believe it. You will say that you can do this and you can do that. Try to go back. Try to do something that really you could say is your own. I doubt very much if you will find something that really is your own, because most likely it has been taught in some form or other. Or you do it because it is a thing in which you have(?), or because it is easier (?) all the time, or because of a certain amount of respect which involves again this and that and the other. That we really ourselves are much closer to a form of slavery than to what I would call being an independent man. But, be that as it may. It doesn't make much difference. Because the question remains that if I try now to become objective to myself and if I am honest, I know that I can not do it. It is very, very difficult to be objective in this sense: that if I record that what I am, that I record it in such a way that it stands by itself without feeling, without judgement, without criticism, without likeing or disliking, without any further desire to put it in words or to formulate it or to justify it. As I am. That is, a body, functioning. Not saying that it functions well, that it is particularly healthy, that it is happy to be alive. No just a statement about myself that I exist. Therefore if I could say that and I then could be free of any kind of feeling, it is extremely difficult to free oneself from feeling, but imagine for the moment that I can, I could then say that regarding myself I am impartial. I also could say that that what now regards me has impartiality. I also can say that that what is now observing me is a part of me functioning independently of all the functions of myself. And by myself I now mean my personality. It is the one thing that I must try to see.

objectimpartiality

Can I really be objective? Perhaps I can be objective about things that don't interest me. I have no particular feelings one way or another, although I may have an idea that I could improve on it. I have no feeling for a policeman but certainly I have an idea that I could direct traffic much better than he does. And there are lots and lots of things. Quite often we say, "If I were in his shoes, I would do such and such." Nothing like it. If I were in his shoes I would do exactly the same. There is absolutely no reason to assume that we would be different in someone else's shoes. But aside from that, even if it is difficult to become objective about someone else, how can I become objective about myself? In my whole life I've been trying to justify myself. And I've lived under that kind of sphere that people don't like me, or if they don't like me that I don't want to fight, or if I don't want to fight that they will consider me such and such and I don't like that kind of opinion. And I might have in my life, in whichever surrounding, in whichever relationships I've ever had, I constantly have had to live identified with myself being in a certain way regarding others, completely identified, identified from head to foot. Maybe I can be objective about animals. Perhaps. Maybe regarding an animal, I can treat such an animal in such a way that I don't expect that animal to love me for how I treat him. I do not know how much you know, or how often you have looked at that, an animal, to try to be impartial. I'm afraid you can not be impartial to animals because immediately you will say, "I like that cat and I don't like that dog." About things: Things

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are impersonal. Perhaps you could be objective about it but immediately you will also say, "A chair is a chair but it is not a nice and easy one and therefore it is not as good as that one over there", and things of that kind. Really, to try to become objective about anything else, perhaps as far as nature is concerned. Since that is such a large thing that we can not deal with and of course, we can not go against the laws of nature and so forth. Perhaps in that realm I can accept certain things as they are and I can look at certain things in nature and accept them. I can like them, but also I can accept them more or less objectively. And I think it is necessary to think about ~~xx~~ what it is to be objective as something which is definately not subjective. And therefor, I must try to find out, if I have a subjective feeling, subjective thought, what could be objective or objective for me.(?) and try for myself to have that kind of experience. That is the second requirement. I have to see myself in the first place. I have to learn that. I also have to see myself impartially. That is the second requirement. The third requirement is even much more difficult. But perhaps it is not necessary immediately to understand it. It has to do with a question of being present to myself. That is, that I now, when I observe, when I have this picture of myself, when I'm impartial regarding myself, that is, that I'm objective without being partial, that is, completely non-identified, that that particular experience happens at the present moment. Now this is difficult to understand. We live not in the present. We live either in the past with out thoughts or in the future with expextations. We live in hallucinations and imagining. Even if I walk, I really don't live

ABC

present - substance.

no present no substance

in the present because I expect to walk where I see I will go. And in general: to be present to myself at the moment when something happens to me. It seems that at that moment, it is expressed by the word, simultaneity, that at that moment, I realize that that moment is only a moment and that immediately after, the moment becomes past. And as soon as it is past or is an anticipation of something that I expect, as if I then think of the future, I use then for this particular observation and a description of it, my ordinary functions. Objectivity is without any question somekind of a faculty that doesn't belong to the present description of my brain or of my feelings.

Again you must test such a statement. We are trying to make, to develop a certain faculty which we don't have. It is something that I call to be able to see myself as I am. I call it trying to self-remember, trying to remember that what I am in reality. And on account of that many things which now seem real, gradually become quite unreal because they don't seem to have a substance since they are not in the present. And that the only reality is the present moment and that the past or the future is not a reality for me anymore. And the great trouble is that each moment becomes immediately the past and therefore I must live and observe in an dynamic ~~static~~ state in which each moment as it comes from the future passes through me as the present and immediately becoming the past; that I become aware of that moment when it is a moment of the present. Any ordinary functioning of myself in my mind immediately will lead me astray because I become because of that, subjective. And we have defined, that if we wish to become objective, it should be anything that is

not subjective. We will grapple with that. We will think about it. We will ~~be~~ ^{very much disturbed} be^..... at certain times, trying to understand what it is to be present to myself. So lets leave it. There are a few things that you could think about. You take ordinary life. You take something like tomorrow when you get up, to try, as you get out of bed, and as you start to dress, to try to see yourself, to try to see yourself in your ordinary movements, what you do, what you always have done, what is your habits, what you have done quite unnoticed, that you now start to realize that you are doing it in a certain way. You have seen it. Accept whatever it is that is your habits. You continue to dress. You go out. Maybe you eat a little, maybe you make coffee, you drink it. You will see yourself every once in a while. You will gradually become acquainted with the behavior of yourself and you will see certain things that you have not noticed before. Sometimes you will have to slow down because you really wish to see it and it will interfere with your regular rhythm to which you have been used. Don't pay attention to it too much. Just continue. It doesn't really matter at all. You are what you are at the present ~~moment~~ time. And, as I say, you are not responsible for it. Again, that kind of statement you must question.

You still have some time; ask, if you have any; if not--all
right--we leave it; it doesn't matter _____.

Q: You said in the² process² of² trying to observe yourself that--
uh--you ought² to become objective but that you shouldn't try
to name the thing or whatever it is you're watching, but--uh--
how can _____

A: You think you have to name it in order to be objective? (Well,
more² to see it _____.) But why describe it?

If you have a picture--if you have a picture of yourself, is it
necessary to describe it? A picture is a picture. It is that--the
realization of that what I am. I don't have to describe it. Take a
flash, or a snapshot. Afterwards you can philosophize about it--you
can say "Yes, that's me;" I say, "Yes, _____."

But why? Objectivity means that I see myself at that moment; this
is objectivity--because² everything else that involves a description
or a thought is not objective. Do we agree on that? (I--uh--I
really don't know.) Try to think--try to think for yourself what it
is--what is meant by subjective--then everything which is not sub-
jective could become objective--but it is not necessary to formulate.

_____ there's lightning, strikes almost at the
same time lit up very clearly, you don't formulate--all you do is to
see--and it is like a flash of lightning.

Q: Now regarding self-observation in this manner, I don't think I've
ever been able to--do this more than just a second, and then
after that either two things enter: One is dreaming that I am
continuing this, and the other is--uh--going right into life

_____. How does one--uh--go on observing,
or is it advisable for me to even concern myself with this now?

A: Yes _____ advise it. _____
gradually could be changed into _____ little
lines _____, and there are two ways of doing it.
One is that you extend it in time, the other is that you deepen it.
So there are two possibilities. How to do it is another thing. If
I know that I am taken by a variety of things immediately after--
dreaming--going into a thought--going into ordinary life--I know that
if I try to exclude that--that perhaps there is more of a possibility
of continuing. So I select a moment in which I'm not necessarily in
ordinary life. I'm very quiet. I also relax. I also try, at cer-
tain times, to drain my mind. It's a process by which I try to drain
myself the same way as I drain myself of physical tensions, and I
relax, and intentionally relax. And you have to look at it as
something that takes place if one sits--as if the thoughts simply move
and leave your head; as if your feelings simply move out and leave
you; as if tensions of your muscles gradually disappear as if they go
to your feet and disappear somewhere. And there you remain, function-
ing, breathing, circulating, sitting, supporting yourself, but no more
than that; to try to drain yourself--I don't want to say to empty
yourself--because it will be impossible to empty yourself of all
thoughts--and any attempt that I say I will stop my thoughts is quite
idiotic. I don't have to try to attempt it--because it will not be
successful--no one can stop thoughts--not that way. But if I want to
make it feasible to me to receive a certain impression of me--I do not
want the energy that always goes with my brain function--to be used
up by that and not enough energy available for this process of trying
to observe myself. So I put myself--my self--in as good a condition

as I can make it; it is the instrument with which I work. In the second place I pick a surrounding that does not necessarily affect me. I don't want to have the feeling of, "I'm in a hurry," "I must get up because I have some appointment." I don't want to have around me the possibility of the telephone is going to ring and I must get up then and answer it. I make it as well as I can also for the surrounding. I even will at such moments, without falling asleep, close my eyes because I will exclude external influences on me and here I am now, an ordinary--as I say an ordinary human being trying to see myself. So now for that I have to learn what it is to see. I become aware for one moment. Now I want to attach to that something that has to do with a command from my mind regarding my body. I will now try, at the moment when I am awake, to sense a part of my body. You see, I am trying to introduce a function that belongs completely to the physical center and in which the mind has nothing else to do but observing that sensation as a result of my attempt at sensing.

Q: Uh, _____ occurred when I was trying to observe myself. I believe I could see it for just a second, then all of a sudden something said, "Ah, this is the reaction[?] ~~energy~~ ^{energy} _____ all of a sudden I was asleep.

A: But you don't know that you were asleep until you wake up again.

A: (I'm not sure, because I was aware that I was asleep and I was dreaming that I was observing myself.)

A: Now wait a minute. (laugh) Don't make it too complicated. It is ~~possible~~ possible that when you are asleep that one dreams. And you can dream that you are awake. If that's the case you can wake up and then realize you were asleep. That is a possibility. But you cannot make it more complicated than that because if there is anything in you

that says "I observe my sleep" then that something that observes is awake. I'm not conscious of my sleep in my sleep. I cannot be. I have to be somewhere outside of my sleep before I realize something is asleep. But I can have a dream in my sleep which is of a different kind of quality, and it is brought about by a variety of different impressions I have during the day. And therefore if I live with the idea of wanting to try to wake up, sometimes in my state of sleep--ordinary sleep--that is physical sleep, I may have a dream--and in that dream I could see myself as I ought to be. Transferring this now psychologically, I can in ordinary life also have a dream--a concept[?] of that what ought to be possible for me--with a desire to be awake--this is my effort to be awake. When I then wake up I realize, I was asleep. But all the time moments continue, and my greatest enemy is that my mind will not allow me to take a moment and hold on to it and stay[?] as moment. All the time the moment becomes past automatically and this is the inherency of that what I call the concept of time with me. Each time I live, a moment flows through me, and it is connected with the idea of moment of course, with time, and time duration, and therefore it is related[?] because at[?] each time when I say it is time, it is already passed. For me to change something which is dynamic into a static realization of an admittance of an attempt to Be--is almost from the beginning written up to be a failure--because I immediately when I have a moment my mind attaches itself to the moment and goes on with it, and instead there will be memory--and therefore with the taste that I have of the observation as a moment, the memory will then induce in me the idea that I am Working.

W: (_____).

A: That is the difficulty.

Q: _____ remember yourself and observe

yourself, should you be also aware ~~xx~~ of your surroundings?

A: No. (No?) Not necessarily. Only yourself. It will of course include your² surroundings--you cannot help that. But why _____? If you sit in a chair, the chair usually is also under so-called observation, but it doesn't mean anything. The chair will not distract² you; you yourself will. If you walk, you will probably ~~will~~ see part of the floor. But that is the function of your ordinary eyes. My awareness is not the function of my ordinary senses. It's the function of something different--I call it a different kind of matter.² My eyes, ears, touch, and so forth have nothing to do with that particular faculty of being objective. So you see, when I take in the surroundings, I take it in with my eyes. If I close my eyes and see the surroundings, perhaps I could become aware of it. But it is based so much on the memory already having seen myself in the surroundings, that I then might² mistake² that what I see as surroundings as something that is--belongs to my awareness. So for that reason I don't want to mix it up. I want to try to continue to remain aware about myself; that is the point; that is what I'm interested in; all the rest of it happens to come as passing thoughts, _____
_____. You see, I don't pay attention to my² _____. I don't pay attention to anything that belongs to my physical body;

--
but I'm not interested in the outside; I'm interested in one thing only, at that moment--as much attention as I can bring to this desire to become aware--to--as I say, to wake up, but--to become aware, that is, I like to see myself as I am while I behave. So when I walk I become aware of myself walking. I can if I wish I can say it in very simple words, "I am walking." It is _____ the realization that this body is engaged in a certain activity. But I can say that I am

walking without having any involvements--without liking it or dislik-
ing it _____. Then I formulate only
that what I see, but at the same time I have to

(end of SIDE II)

note version 2
follows

September 27, 1961
Wednesday group

W-238
and

Viewpoint: to use ideas in ordinary life. Translate ideas into an attempt of putting into practice. Otherwise one will 'miss the boat'. Questions must be based on experience. To make life more full, to find the answers to the questions of one's life. One must do something about one's life.

Outline of first principles of work:

Man, especially those interested in work, can become more than what he is. Assumption or premise: Man is incomplete. It is necessary to have a question in one's mind or heart. I must be a question mark, regarding my life. Don't come if you are too satisfied with your life as it is; if you are too young and idealistic. Question these attitudes. Also interest must be changed into a real desire to work or else don't come anymore. Those who do come should come regularly.

All we see of man is his body. It is finished in its growth; called physical center. Special functions of the body are emotions and intellect.

Emotions or feelings are small and undeveloped. Man has a certain number of them which diminish in quantity with age. They are undeveloped because we train ourselves to be satisfied with less and less. What emotions are you capable of? Do you actually experience feelings? Question the total range of your feeling.

The mind is small. Try to think in an original way. Try to see whose thought do I use? We live by association all the time. The originality of inventors is also questionable. Our thoughts are associations which do not belong to us.

Man can develop if he knew how. This is man: incomplete, habitual, mechanical. All-around or harmonious man contradicts only one part working at a time. Feelings and actions must correspond to thoughts. How does one distinguish between feelings, thoughts and body for the body is always involved in the feelings, the mind will always formulate what the feeling is. If the centers could function independently then perhaps they could combine and function harmoniously.

Relaxation: Do I waste energy in my ordinary life? test it. Are my movements necessary. Unnecessary feelings are concerned with things that are none of my business and about which I can do nothing. Find out what is necessary. Do I indulge in things about which I am ashamed. We need something to measure what

What is the reason of our life? We don't have to die. As we get older we exclude things we dislike and become narrow. Must take responsibility and discharge the obligation of my life which was given to me.

Ideas are not for improvement of ~~yourself~~ yourself but for making yourself more complete. It will give understanding but accent should not be on becoming better.

Aims of Gurdjieff's ideas: to become objective to oneself, to become conscious to see myself as I am. My feelings and actions need not judge what I see objectively. I'm not responsible for my mechanicality. I am a piece of paper

that has been written on. Question this. We are closer to slavery than independence.

Objectivity: Record that what I am without feeling, judgement, criticism, justification, and desire to formulate. Just say: I exist and then free of feeling, I will be impartial. That what now observes me functions independently. Can I be objective to animals, things, nature. Perhaps I can accept nature as it is and be more or less objective.

Requirements for objectivity: See myself, see myself impartially, Be present to myself. When I observe impartially it must be at the present moment; simultaneity. Immediately after the moment it is in the past. Objectivity doesn't belong to me now. Also called trying to self-remember, to remember that what I am in reality. Only the present moment is reality: a dynamic state which comes from future, passes through me and becomes past.

Things to think about: Try to see yourself in the morning, while dressing, while drinking coffee. Become acquainted with yourself.

Be clear that your efforts to see yourself are not needed in ordinary life.

Do I realize that I do not see myself, that I am asleep that I am not what I should be?

During the day: try to see myself walking, movements, postures, certain words and intonations, thoughts and concepts, feelings! When I see them I will accept what I see. I am what I am but I wish to see it.

Why am I not my master? What could be there is a conscience which doesn't fall asleep.

What can I do to hold on to something that is my own? Have patience. There is much to be dissolved; it is a slow process. Three centers must be engaged: mind must be clear before we can put ideas to practice, body performs the action, feeling supply desire to do.

Question: How can you observe without naming or describing it?

Answer: Pictures need not be described; just a realization of what I am. Like a sudden illumination from lightening.

Question: (Charles?) I haven't been able to sustain objectivity for more than a moment. I go into dreaming and ordinary life.

Answer: Two possibilities: Extend it in time or deepen it. How to do this: Exclude that which distracts me. Relax, drain my mind the way I drain my body of tensions. As if feelings and thoughts leave. Choose helpful surroundings and conditions. Close your eyes. Then my mind gives a command to sense a part of my body - a function of the physical center.

Question; (same person) I was aware I was asleep and dreamed I was awake.

Answer; If you dream of being awake then you can wake up. I have to be outside of my sleep to know about it. Greatest enemy: the mind, it will not allow me to hold a moment. Each time I say time it is already past. Memory can then induce the idea that I work.

Question; (Hilda Gardner) Should you also be aware of your surroundings?

Answer: They are registered but I am not interested in them. I do not pay attention to them.

Question: (Andrew DaSilva) Is an impression conscious?

Answer: Make distinction between conscious and unconscious impressions. They are received differently.

Question: (Andrew) I saw myself as an idiotic or a moron.

Answer: This is formulating, describing. It is ordinary life not aware. If I think, I am not. If I feel, I am not.

Question: (John Estridge) Why is it always so difficult to ask a question in a group.

Answer: Because it concerns, perhaps, essential being and who wants to expose that? You consider it private. Realize that everyone is in same position. If they judge my question it is from sleep. If you are honest and sincere, you don't care about others if you wish to know. Ask questions as though no-one else existed.

Question: (Charles ?) Is it good to keep life and work separate?

Answer: When life engages you too much it is too difficult. Use helpful conditions.

Question: (L. Harrison) (Largely inaudible) If I feel I am not. Is that true?

Answer: Unity is made up of my thoughts, feelings and actions but none are recognizable as such in that unity. Try in small things. Wash dishes. It is doing: I am watching. Objectivity can come through a shock, if I am in danger or close to death, but I am not responsible for the objectivity. Try to consciously make this experience. I must have knowledge, method, ability, understanding and not depend on outside circumstances. Then what is there can become real service to that which is I. Make it simple. No philosophy.

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To see myself as I am, why I behave, so when I walk, I become aware of myself walking. I can, if I wish, I can say, in many different ways: I am walking, it is as if it brings back to realization that this body is me in a certain activity. But I can say that I am walking without having any involvement, without liking it, or disliking it. This is of course quite unusual. Then I formulate only that what I see, but that is a big task. I have to keep my attention on that what I am and the functioning of that what I am.

"An impression which I received of myself while seeing myself working"

But it is ^{always} still an impression and as a matter of fact, whenever I become aware, the impressions that I usually received are now received in a different way. I make a distinction between conscious impressions and passive impressions. And the impression is made conscious by myself on the account of having an effort to try to help. But it remains an impression because it is received by me in a different way and it ought to stand in me in a different center.

"Can there become a feeling to it?"

"No, it cannot"

"Because when I was working one night at the Foundation they had me scraping on the floor. And of everyone there, I was the only one who did not have a job and while I was doing this, I was watching myself and I began to feel like an idiot, I mean, I actually was kind of a clown, because I was so serious in what I was doing and really want to do it so perfect, that, when I saw myself doing it, doing this kind of work, with this kind of an attitude, really I felt like a moron."

"But you see, you already ~~criticized~~ ^{criticized} it."

"No, I got the feeling, I really kind of enjoyed it very much, I was not criticizing myself, I was only enjoying what was happening there to me. In other words, I was enjoying one experience of mine."

"As long as you are enjoying yourself, you are again back in ordinary life, if you call yourself an idiot, you are again back in ordinary life. You are just formulating certain things, you are recording a certain inner description, ~~of~~ something that exists. It has nothing to do with being aware. In a state of awareness one is not interested in any kind of description or any kind of feeling. As a matter of fact, when I am aware, I don't feel and I don't think. I could make myself feel and think, if I wish, if I could keep my attention, my sense, my faculty of being aware. If I could keep the realization of my consciousness, then I could, from that standpoint think and feel. But nothing like this. If I am, I am not thinking, I can make a statement: 'If I think, I am not'. And as soon as you put yourself in a state where you feel like an idiot or enjoying yourself, you are just an ordinary human being, functioning."

"So I was not aware?"

"I do not know. You must know that. Judging by what you say, I would say No, you were not. But you see, it is not appropriate to say that. I only can warn you and I say, I would make an attempt, at the same time it is quite possible when calling yourself a moron at that moment that you actually enjoy yourself and it only ask for it it is time to think about being an idiot or anything else."

2)

It goes, it goes like a "magic ball", I hold on to it, with that I become again, I am back in ordinary life, but I use where I am, I have to make an effort to use the moment at which it goes through me to become aware and at that moment perhaps again I can attempt. I that moment ~~perhaps again~~ when I see myself, I am not criticizing myself in any way. I do not put it in words as being an idiot"

"Mr. Nijland, it was like I saw myself the way an other person would see myself. And it was this kind of impression that I had of myself"

"But maybe, the other person would see you as an idiot. Maybe, when you want to put away all feeling or all emotions out of the fact of feeling yourself, only receiving an impression of you, as you are without identification. In the beginning compare it with someone else who would consider you as an idiot. It is exactly that; then you in your own mind do it as if someone else see you, and you say. "I must look like an idiot. It is an ordinary process of life. It has nothing to do with being aware."

"Why does it always seem such an effort to ask a question?"

"It is a simple thing. If one asks a question, it usually has to do with something that is for yourself prompting. If it is a simple question that is on the surface only, then you would not mind. But, if it concerns a little bit with your own life or perhaps your essential being in some way or another, then it is difficult. And who wants to expose that to someone else. Really you can talk for yourself all your life, try to cover up certain things and not to show. You don't want to have other people pry into your private life, and you consider it private. The only reason why perhaps you could consider it as something that is worthwhile, ~~xxxxxxx~~ to tell, is when you realize that everybody is in exactly the same position. And that regarding work all of us are like infants that don't know anything at all and that the ordinary measurements of so called expressions of being desperate do not apply as far as the work is concerned. We are all confronted with exactly the same problem: 'How to wake up out of our sleep, and everybody is asleep.' And then, when I ask a question, it is not that they judge me as if they are awake. They judge me from an ordinary standpoint, judging me because I am so innocent, or such an ignoramus and an imbecile, who asked that kind of foolish question whereas they already know it all. If you are honest and sincere in that way you wish to know, you don't care at all about anyone else, - if you wish to know. So if you think of it that way and you ask, try to make it so that no one is this. And even if someone would ask this, who asked that question?, you tell them to go to hell. If one draws, do you care who will save you? But you ~~xx~~ must drawn first. If the question is serious, that means you wis an answer, and if you cannot get an answer. It is almost an exigency, at that time it is not worthwhile living anymore, that you may as well commit suicide. Then you ask a question. It is not always that degree of seriousness. I know. Sometimes however it is a question of life and death.

"At the beginning, is it good to keep your work and ordinary life separate?"

"Keep it separate. Try to do it whenever you can under circumstances that really would allow you to work. Try to keep it out of ordinary life whenever your life engaged for you is much too much. Otherwise it becomes flabbergasty. And then it is not worth. It is far better to try to understand first what is meant, to learn certain methods. What it is to be objective and to do it under certain conditions which are much more helpful during the beginning. Afterwards of course, the end or the solution or that what it should be, is to be in life and then life within will retain a certain amount of food which is necessary in order to remain conscious. But for the time being one has to learn the beginning first and that is much."

"During the time of the day many times I was engaged in a certain activity, and what I tried to do, was to see myself during that time, the unity in me, of my body. I don't know if that is the right way to approach it. You just said, 'If I think, I am not, is it the same, If I feel, I am not?'"

"Yes, and you say sometimes say, 'If I do, I am not'
"You see, it is a strange kind of thing. I don't understand really Unity. I always think of unity as having a certain property and the property continued of this kind will divide up unity into small parts. So, you see, it is really quite different. The Unity I am talking about, is made up out of my thoughts and my feelings and my actions. But there is nothing anymore ~~xxx~~ recognizable of any of those functions in the fact of being. Now in order to see what I wish, I want to wake up, I want to try to see myself. I put myself now in a certain situation where it is most convenient for me. I eliminate a variety of things that otherwise could disturb me and also obstacles which I know that prevent me usually from waking up. And then I am now engaged in a very difficult activity, and the activity is really now to my physical being. You see, theoretically I ought to be able, if I am observant, to see my physical center in all its various ~~shing~~ aspects, to see the functioning of my emotional center, to see my feelings as they are, where they come from, where they go - valuable things. And also to be able to see my thought process. Even if, for the time being, my awareness takes place in my mind. It is as if my mind also ought to be able to see my mind functioning. The only way I could explain that is that part of my mind functions differently from an other part which is of course idiotic. So If I want to learn how it is, how to become observant, I take the easiest way, that is: I now use my mind to see, to try to see, try to become aware of my physical behaviour. "

4)
Question about subjectivity ?

(I could not hear the question)

It all depends how subjectivity could be seen. If you cannot go and do it, but if you can, why deliberately ~~try~~ not, try not to deceive it. Start in a very small way, walk in the street, where it does not matter that you loose your

Try to see your body functioning. Try to see yourself as a little instrument sees yourself, as if there is something, also part of you, as if it is something outside of you becomes aware of you doing something when the difficulty takes place. It is as if something in me also part of me, separates out, and then that what confuses me in a certain mechanical way maybe continues and something I would call a little different I, may be I, I call it my more reality, something that I say, is more essential me. I can make it a statement. This is now my possible I. And there is no objection to call it I. I know it is not I, sure, it will be quite different, if I have a real I. That what I now see, is also called observation. Take ~~that~~ from now, the ideal of observation is quite different. But I have to start somewhere and with that kind of experience I will then gradually become observative of the differences of that what I am and what ought to be. So that when I say: 'Oh no, this is not observation what I used to do, now I know. And in another six months, Yes I know now, that the effort I did before was not right. I cannot do it, I do not know what it is to become objective, I never had really the experience on account of my own effort.

I have had experiences of objectivity on account of something for which I was not responsible and I can say the objectivity that can come, if I could ever stop influences from outside in some way or another, and realize myself experiencing that. I compare this once in a while with the question of I am in danger. I am in danger of loosing my life because of something, perhaps in a little while perhaps in a year, perhaps in an other way. Moments let us say, one never forget. Certain moments of realization of that what I am with an ~~entity~~ entity in myself, I that moment there is no further thought or feeling, only the question I am there, this kind of projectiveness, I say or perhaps the moment in which I almost sure want~~x~~ to give up.

I am talking about that kind of an experience and I try now consciously to meet these experiences, so that at any one time it is necessary for me to believe that, what ~~that~~ I can be. For that I have to have a knowledge, a method, a certain way, a certain understanding, a certain ability, so that at the moment if I do need it really, really at that moment I could be awake and not be dependent on outside accidental circumstances. Consciousness is only good for me when it is ~~available~~ ^{receivable}. It is not that I can

wait for it ~~as~~ waiting for a train. You see it are experiences out of my life, it is to take out of my life that ~~xxx~~ something in me can die, so that then what is there can become real servant to what is real as I, my understanding,

definite purpose, of fulfilling the task which I know as good.

Make it very simple, You get up, you sit down, you wash dishes you dry then, you take a piece of paper, you get a pencil, you write a word, you get up, you drink, right hand, left hand , You walk on one side of the street, at the other. light a cigarette. All these things they are just ordinary ~~xx~~ forms of life. I do this, I do that, what I wish to do. I wish to become aware. I wish to be present to that what comes and no more than that, and no philosophy about it.